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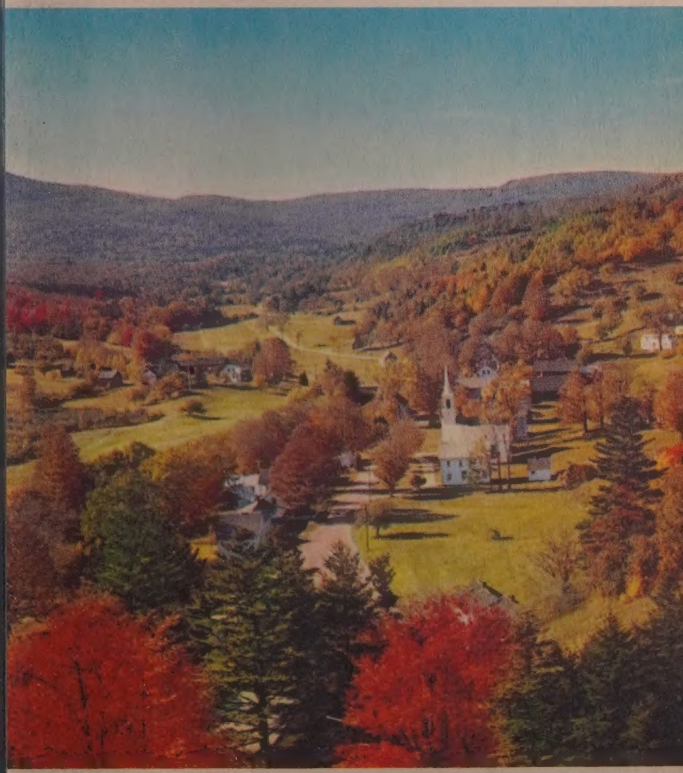

In All of Beauty . . . God Is Found

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from November 1, to November 30

Illumination: Through faith my spiritual sight is quickened, and I give thanks for new understanding.

Prosperity: I rejoice and give thanks for the outpouring of plenty in all my affairs.

Healing: My faith looks up to Thee, O God, for that abundant life and health which endure, and I am thankful.

For instructions about these thoughts turn to page 48

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Love

from the writings of

CHARLES FILLMORE

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such *we are.*

He that abideth in love abideth in God, and God abideth in him.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

LOVE, IN DIVINE MIND, is the idea of universal unity. In expression, love is the power that joins and binds in divine harmony the universe and everything in it.

Among the faculties of the mind, love is pivotal. Its center of mentation in the body is the cardiac plexus. The physical representative of love is the heart, the office of which is to equalize the circulation of the blood in the body. As the heart equalizes

the life flow in the body, so love harmonizes the thoughts of the mind.

We have found that the twelve sons of Jacob represent the twelve faculties of mind. When Levi (love) was brought forth by the human soul (Leah), his mother said: "Now this time will my husband be joined unto me." We connect our soul forces with whatever we center our love upon. If we love the things of sense or materiality, we are joined or attached to them through a fixed law of being. In the divine order of being, the soul, or thinking part, of man is joined to its spiritual ego. If it allows itself to become joined to the outer or sense consciousness, it makes personal images that are limitations. The Lord commanded Moses to "make all things according to the pattern that was showed thee in the mount." This "mount" is the place of high understanding, or spiritual consciousness, whose center of action is in the very apex of the brain.

In the regeneration, our love goes through a transformation, which broadens, strengthens, and deepens it. We no longer confine love to family, friends, and personal relations, but expand it to include all things. The denial of human relationships seems at first glance to be repudiation of the family group, but it is merely a cleansing of the mind from limited ideas of love when this faculty would satisfy itself solely by means of human kinship. If God is the Father of all, then men and women are brothers and sisters in a universal family, and he who sees spiritually should open his heart and cultivate that inclusive love which God has given as

the unifying element in the human family. Just to the extent that we separate ourselves into families, cliques, and religious factions we put away God's love. Unless there is specific denial along every line of human-thought bondage, one will still be under the law of sense. Direct affirmation of spiritual unity, based on obedience, should be made by everyone who desires to realize this true relation. Jesus said: "Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

Among the apostles of Jesus, John represents love—he laid his head on the Master's bosom. When this apostle is "called," love is quickened in consciousness. The calling of this apostle consists in bringing into one's consciousness a right understanding of the true character of love, also in exercising love in all the relations of life. One should make it a practice to meditate regularly on the love idea in universal Mind, with the prayer, *Divine love, manifest thyself in me.* Then there should be periods of mental concentration on the love center in the cardiac plexus, near the heart. It is not necessary to know the exact location of this aggregation of love cells. Think about love with the attention drawn within the breast, and a quickening will follow; all the ideas that go to make up love will be set into motion. This produces a positive love current, which, when sent forth with power, will break up opposing thoughts of hate, and render them null and void.

The thought of hate will be dissolved, not only in the mind of the thinker but in the minds of those with whom he comes in contact in mind or in body. The love current is not a projection of the will; it is a setting free of a natural, equalizing, harmonizing force that in most persons has been dammed up by human limitations. The ordinary man is not aware that he possesses this mighty power, which will turn away every shaft of hate that is aimed at him. We know that "a soft answer turneth away wrath," but here is a faculty native to man, existent in every soul, which may be used at all times to bring about harmony and unity among those who have been disunited through misunderstandings, contentions, or selfishness.

Henry Drummond says that Paul's 13th chapter of I Corinthians is the greatest love poem ever written. In his book based on this chapter, "Love, the Supreme Gift," Professor Drummond analyzes love and portrays its various activities. We quote as follows:

The Spectrum of Love. *Love* is a compound thing, Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of love. Will you

observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum,* is made up? The Spectrum of Love has nine ingredients, viz.:

Patience—"Love suffereth long." Kindness—"and is kind." Generosity—"Love envieth not." Humility—"Love vaunteth not itself, is not puffed up." Courtesy—"Doth not behave itself unseemly." Unselfishness—"Seeketh not her own." Good Temper—"Is not easily provoked." Guilelessness—"Thinketh no evil." Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

Professor Drummond, in his address on this chapter to Mr. Moody's students gathered at Northfield, Massachusetts, said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed the whole course of his life. Will you do it? *Will you?"*

Love is more than mere affection, and all our words protesting our love are not of value unless we have this inner current, which is real substance. Though we have the eloquence of men and of angels, and have not this deeper feeling, it profits us nothing. We should deny the mere conventional, surface affection, and should set our mind on the very substance of love.

Charity is not love. You may be kind-hearted, and give to the poor and needy until you are im-

poverished, yet not acquire love. You may be a martyr to the cause of Truth and consume your vitality in good works, yet be far from love. Love is a force that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals—it has no affinity for anything less than itself. Love is patient; it never gets weary or discouraged. Love is always kind and gentle. It does not envy; jealousy has no place in its world. Love never becomes puffed up with human pride, and does not brag about itself. It is love that makes the refinement of the natural gentleman or lady, although he or she may be ignorant of the world's standards of culture. Love does not seek its own—its own comes to it without being sought.

Jesus came proclaiming the spiritual interrelationship of the human family. His teaching was always of gentleness, nonresistance, love. "I say unto you, Love your enemies, and pray for them that persecute you." To do this, one must be established in the consciousness of divine love, and there must be discipline of the mental nature to preserve such a high standard. The divine law is founded in the eternal unity of all things, and "love therefore is the fulfillment of the law." Physical science has discovered that everything can be reduced to a few primal elements, and if the universe were destroyed it could be built up again from a single cell. So this law of harmony, which has its origin in love, is established in the midst of every individual. "I will put my law in their inward parts, and in their heart will I write it." But before this fixed inward principle can be brought to the surface, man must

open the way by having faith in the power of love to accomplish all that Jesus claimed for it.

"The love of money is a root of all kinds of evil." The love of money, not money itself, is the root of all kinds of evil. Money is a convenience that saves men many burdens in the exchange of values. Primitive civilization used the cumbersome method of trading products without a money measure of value, while modern progress uses money continually as a medium of exchange. Money is therefore good to the man of sense perception; but when he allows himself to become enamored of it and hoards it, he makes it his god. The erasure of this idea from human consciousness is part of the metaphysician's work. Trusting in God, we have faith in Him as our resource, and He becomes a perpetual spiritual supply and support; but when we put our faith in the power of material riches, we wean our trust from God and establish it in this transitory substance of rust and corruption. This point is not clearly understood by those who are hypnotized by the money idea. When the metaphysician affirms God to be his opulent supply and support and declares that he has money in abundance, the assumption is that he loves money and depends on it in the same way that the devotees of Mammon do. The difference is that one trusts in the law of God, while the other trusts in the power of Mammon. The man who blindly gives himself up to money getting acquires a love for it and finally becomes its slave. The wise metaphysician deals with the money idea and masters it.

When Jesus said, "I have overcome the world,"

He meant that by the use of certain words He had dissolved all adverse states of consciousness in materiality, appetite, and selfishness. Christ is the Word, the Logos. Because the word is the mind seed from which springs every condition, great stress is laid on the power of the word, both in the Scriptures and in metaphysical interpretations of the Scriptures. The word is the most enduring thing in existence. "Heaven and earth shall pass away, but my words shall not pass away." All metaphysicians recognize that certain words, used persistently, mold and transform conditions in mind, body, and affairs. The word love overcomes hate, resistance, opposition, obstinacy, anger, jealousy, and all states of consciousness where there is mental or physical friction. Words make cells, and these cells are adjusted one to the other through associated ideas. When divine love enters into man's thought process, every cell is poised and balanced in space, in right mathematical order as to weight and relative distance. Law and order rule in the molecules of the body with the exactness that characterizes their action in the worlds of a planetary system.

Divine love and human love should not be confounded, because one is as broad as the universe and is always governed by undeviating laws, while the other is fickle, selfish, and lawless. It was to this personal aspect of the love center in man that Jesus referred when He said: "Out of the heart of men, evil thoughts proceed." But in the regeneration all this is changed; the heart is cleansed and becomes the standard of right relation among all men. "By this shall all men know that ye are my disciples, if ye

have love one to another." We cannot enter fully into the Christ consciousness so long as we have a grudge against anyone. The mind is so constituted that a single thought of a discordant character tinges the whole consciousness; so we must cast out all evil and resisting thoughts before we can know the love of God in its fullness. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Divine love in the heart establishes one in fearlessness and indomitable courage. "God gave us not a spirit of fearfulness; but of power and love and discipline." A woman who understands this law was waylaid by a tramp. She looked him steadily in the eye and said, "God loves you." He released his hold on her and slunk away. Another woman saw a man beating a horse that could not pull a load up a hill. She silently said to the man: "The love of God fills your heart and you are tender and kind." He unhitched the horse; the grateful animal walked directly over to the house where the woman was, and put his nose against the window behind which she stood. A young girl sang "Jesus, Lover of My Soul," to a calloused criminal; the man's heart was softened, and he was reformed.

The new heaven and the new earth that are now being established among men and nations the world over are based on love. When men understand one another, love increases. This is true not only among men, but between man and the animal world, and

even between man and the vegetable world. In Yellowstone Park, where animals are protected by our government, grizzly bears come to the house doors and eat scraps from the table, and wild animals of all kinds are tame and friendly. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God; and God is love. Herein was the love of God manifested in us, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Repentance

J. F. CORLESS

REPENT" CALLED the Master to the people of His time. This call, in all its divine urgency, has come down to us today. However, to a large extent, the world has missed its true significance. And in doing so the world has missed the glorious blessing that an understanding of this command and an obedience to it always confer. Yet the time must come when men both understand and obey this call, for no one can find freedom from the bondage of evil or come into possession of the gifts of the Father until he repents.

Within this command is hidden the key to the gate of all good, even the key to the kingdom of heaven itself. To a majority, however, repentance means chiefly sorrow for one's own sinful acts, followed by a resolve, often accompanied by prayer, to refrain from such acts in the future. Sorrow and high resolution may be preliminary steps to repentance, but they are by no means true meanings for the word and fall far short of that real repentance which Jesus declared to be essential to salvation.

Turning to early Greek manuscripts, we find that the word repent is from the Greek verb *metanoeō*, meaning literally "to change the mind." It was applied especially to a meditative or reflecting turning of the thought and attention from one object or condition to another, higher or better in nature. True repentance is possible without any sorrow whatever;

in fact, much so-called sorrow that passes for repentance is merely self-pity and disappointment because our sins have backfired and brought upon us their own evil results.

The repentance that Jesus demanded was something far more practical and effective than sorrow, self-pity, or self-condemnation. It was a definite turning of the mind from sin toward righteousness. By an exercise of free will man must cease to think about his sin. He must stop giving it power to hurt him; he must even stop giving reality to it, no matter how powerful or real it may seem.

Turning from it and all that is connected with it, he must seek to fill his mind with the thought of God—His saving power, His infolding presence, His sustaining strength, His faithful love, His indwelling Spirit, His assurances of freedom, protection, and salvation. These must become the object of man's newly directed thought as the mind is cleansed from sin.

The reason for this is simple. It is a law of mind action that whatever we behold as established in us is, by this very act, strengthened and increased and brought into outer expression. He who thinks of himself as sinful and weak, or as intemperate, dishonest, and a victim of passions and false appetites, by this very act, serves to plunge himself further into sin and its evil consequences. But he who looks within to divine qualities, which God Himself has established in every man and which are there waiting to be called forth into expression, finds that the indwelling Truth toward which he looks awakens and begins to manifest itself.

Looking to the best in yourself; demanding the best of yourself; affirming that, through the power of God, you will be that which He would have you be; looking up, not down; forward, not backward; "forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus," as Paul expressed it—this is true repentance, and it brings a rich reward to those who practice it.

Yet repentance must extend far beyond man's sins, and it must be applied to every ill if man is to find the freedom he so much desires. He who would be free from sickness must stop thinking and talking about it and refrain from meditating on what its evil effect may be. He must stop giving it power to render him inefficient and to weaken and destroy him. Steadfastly, he must repent and turn his thought toward that health and strength and power which belong to him as a son of God. He must repent of his evil statement, *"I am sick";* and thinking of himself as a child of God, he must say: *"I am well and strong. Through Christ this health and strength that is the Truth of my being must come forth into expression."*

Among the glaring errors of mankind is ingratitude for benefits already received. We need to repent for our ingratitude both to God and man. There is also a tendency toward criticism and condemnation of others for their fancied or apparent shortcomings. Let us repent also from this attitude of mind, which does such great harm to us. Let us, instead, send forth love and good will toward all

men, and this repentance will operate of itself to bless us.

The responsibility of this turning, this repentance, rests with us. Saint Anselm, Archbishop of Canterbury in the eleventh century, said "God hath provided pardon to him that repenteth, but He hath not promised repentance." He meant that man must do his own repenting, his own turning from sin to righteousness, from disease to health, from hate to love, from condemnation to good will, from the world to God. When, by this act of his own free will, man has repented he will find the Father waiting to say to him that which the father said in the parable, "Son, thou art ever with me, and all that is mine is thine." Then man will indeed receive freedom and plenty.

But not only must we turn the mind from our own sin and sickness; we must repent also or turn from the sin and evil of others, applying the same rule to their shortcomings that we do to our own. Looking at and thinking about the ills of others only serve to increase the hold these evils have on them and serve also to attract them, or their effects, to us. Often we suffer from the acts of others because we have attracted their acts to us by holding them in our thoughts.

Repent! Stop looking at the evil in others; behold the good in them. If there is no good apparent in their outward acts or condition, look within to the deep-hidden God qualities that are surely there. Affirm their presence. By this true visioning, which is in accord with the command of the Master to "judge righteous judgment," you will bring these

higher qualities of righteousness or health into expression. Thus, you will help to redeem or heal another by your own true repentance.

Repent! Turn thought from evil to good, from sin to righteousness, from sickness to health, from failure to success, from sorrow to joy. Turn resolutely from the shortcomings in other and behold in them the Christ Spirit of righteousness and life. Turn from the evil in the world about you—its scandals, crimes, wars, panics, and epidemics—and behold the presence, power, and love of God, which are waiting for persons such as you. Practice this repentance in order that you may become a channel through which the divine shall flow into the human and by which the kingdom of heaven shall be brought to earth.

Let us repent! It is a glorious exercise by which we shall be set free from bondage and brought into a consciousness of our unity with God.

I know the law of justice rules. The great reservoir of good is forever active and flows out in unlimited directions, and nothing can prevent my rightful inheritance but my own near-sightedness, which comes from looking to material causes. As I lift my eyes to the source of all good, I know there is no lack. There is no limitation except that which I place upon myself, and that is not real. God is supreme.—M. L. HURST

"I Am the Door"

L. STEVENS HATFIELD

SCIENTISTS HAVE REVEALED to us that we actually use only a small portion of our brain capacity. This bears out the teaching of metaphysicians that a great realm of mind lies dormant in us and that if used it would make us mental and spiritual giants.

Jesus said to His apostles, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And when Paul said, "Have this mind in you, which was also in Christ Jesus," he gave us the key to mental and spiritual growth. The Christ Mind reveals to us all knowledge. It solves all problems; it makes all tasks easy and opens to us new realms in which all things are possible.

Knowledge that through the Christ in us we can never be separated from God gives us the assurance that leads to success in all things. Jesus is the Way-Shower, from whom we may learn how to express the Father. Throughout His teachings Jesus reminds us that we are divine beings, children of God, with power to put on the Christ also. If we turn within to the Christ and seek to express His perfection in every department of our being, we shall feel great strength and peace and wholeness welling up within us, purifying and resurrecting us into a new life according to the divine pattern of our likeness in Him.

Does your work seem difficult? Does it require more energy than you have to give? Then turn to

the Spirit of Christ within you for the help and inspiration that it always gives so freely. Do you have problems involving human relationships? To behold the Christ in everyone you meet is not easy; it takes real vision and effort, but the result in human happiness and contentment is well worth it. A sculptor can take what appears to us an ugly block of granite, but by the exercise of his talent he can fashion from it a beautiful work of art. His vision saw beauty in the seeming ugliness of the rock. And so you can take any human being, no matter how cold, disdainful, worthless, or unprepossessing he may appear to you, and through the exercise of your talent, which is the expression of Christ love, you can see the hidden Christ in him and help to call it forth into expression.

In His ministry Jesus had many opportunities to speak words of censure and complaint. But unfailingly He spoke words of love and peace, words of life and healing, words of comfort and assurance.

Do not worry or be disturbed because others appear to have unloving thoughts toward you. Open the door to the Spirit of Christ within you and within them and let the cleansing power of its love flow in and through you and all with whom you associate. Christ is the protecting presence of those who love Him. He guards and protects from all evil and from the shadow of destruction all those who place their trust in Him. Acknowledgment of and trust in the Christ will help you over any rocky path you may encounter. He will give you whatever you need—strength, courage, wisdom, assurance, or freedom—so that you may grow in grace and Truth.

One law of the mind is that if we have sufficient

faith in ourselves, through our knowledge of the Christ indwelling, and act upon this faith we can accomplish whatsoever we will. If we are convinced that the thing we desire to accomplish is right and good in the sight of God and not merely the growth of a vainglorious and selfish desire, He will give us power to accomplish it, power to override every obstacle, and power to achieve complete success.

One of the fascinating things about our lives is continual opportunity offered us to grow in spiritual stature. If we truly learn that the Christ is our guide and inspiration, no human experience can upset us. We then acquire a spiritual reward that is invaluable to us, for in each experience is a hidden grain of spiritual gold. And if we let Him, God will show us how to find it. "Ye shall receive power, when the Holy Spirit is come upon you." "Seek, and ye shall find."

We try to solve our problems by human methods. We forget that God is the supreme problem-solver. Sometimes we feel that He may be too busy with more important affairs to be concerned about our petty troubles. But if such a thought arises in our minds, we must cast it from us with all dispatch. Whatever our problems may be, whether they are of health, supply, guidance, or human relations, we must become quiet and let our thoughts dwell upon the truth that God is our help in every need.

Listen for the "still small voice," and when you hear it know that it is God speaking to you, saying, "This is the way, walk ye in it."

Christ is the living presence within your body temple. He illumines your mind with the ideas you

need for perfect and harmonious living, ideas that fill your body with life and strength and guide you into new enjoyment, healing and blessing you. Your part in this great work is to keep your mind free from fear, anxiety, and worry. No matter what changes take place in your life or in the economic or political life of the world about you, your responsibility is to keep your faith centered in the Spirit of Christ within you and to know that He is your strength and your security and that you have nothing to fear. You must know that at all times "God is our refuge and strength."

The greatest blessing you can bestow upon any individual is to behold the Christ in him and to release him into the care of his own indwelling Lord. You give one a great uplift when you take this attitude toward him, because you are calling his divinity into expression. Whenever you have a decision to make, do not scatter your thought power by trying through human ways and means to arrive at a right answer. Turn within and acknowledge God's wisdom as the guiding power in your life. Then there will be no darkness or obscurity, for God will be leading you. His light will shine steadily and clearly to illumine your path. As you learn to trust Him to manage every part of your life, no matter how large or how small it may seem to you, you can be assured of continually blessings. And you can know that you will always make the right decisions at the right time. God is ever with you, and He will lead you into paths of pleasantness and peace if you place your whole trust in Him and follow the guidance that His wisdom reveals to you in the form

of new, fresh, vital ideas. "Then shall thy light rise in darkness . . . and Jehovah will guide thee continually."

We reach outside ourselves for blessings, when in reality they are all within us. Our search for good is futile, or at best unsatisfactory, until we realize that the answer to every desire is contained in the Christ within ourselves. If we develop the capacity to appreciate our divinity, we will know that our good is always at hand.

Do you always think God-inspired thoughts, or do you allow your thinking and subsequently your living to be molded by public opinion, warped by prejudice, and limited by outward appearances? Have you developed the courage to stand on your own two feet mentally and spiritually as well as physically? Can you believe that the Christ Mind within you gives you the ability to discern the good and the true and to distinguish between sham and reality? When your thoughts are stampeded by voices of doubt and discouragement, do you know that you can turn prayerfully to the Christ Mind within you and let quiet judgment balance your sense of values and direction? Divine intelligence is yours to use, and God within you knows the right answer to every problem, the right choice to every action, the right attitude for every decision. "He that is spiritual judgeth all things." He has the Mind of Christ.

It has been said that there are no hopeless situations; there are only men who have grown hopeless about them. We in Truth know that such persons have not yet learned to use their Christ authority. Through the power of our indwelling Christ we

have dominion over every circumstance and condition in our lives. The Christ authority established in us can be expressed as confidence and self-control, and it can radiate through us into our environment, attracting pleasant surroundings and harmonious relations. It gives us authority over our bodies, calling forth their divine perfection. It gives us authority over our minds, controlling and directing our thought activity. It is a well-established truism that thought controls the world. Within us resides the power to control our thoughts and thus to mold our lives to form our environment, to change our personalities, and to heal our inharmonies of body or affairs. By looking for the good in all situations and giving thanks for it, even if it is at present unseen by human eyes, we increase our awareness of the Father's infinite good. Thus, we go from glory to glory not only in consciousness but in all outer things that contribute to our well-being and happiness. "For freedom did Christ set us free: stand fast therefore."

No matter what circumstances seem to limit our supply, our happiness, or our health, we have the power within us to free ourselves, for Jesus said, "Ye shall know the truth, and the truth shall make you free." In these words He showed us our part in affirming the Truth and bringing it forth into manifestation in our lives.

God never placed a single limitation on you—not a single fetter on your life or liberty. Therefore, let go right now of whatever you think is hindering you and be free in body, mind, and affairs. Rejoice in the knowledge that His perfection is now made manifest in you and through you. Do not limit God. He holds

the glory and the power of the universe in His hands. He will give to you just as bountifully as you are able to receive. "If ye shall ask anything in my name, that will I do."

We sometimes speak glibly of living the Christ life without pausing to realize just what the phrase implies. What is the Christ life? From scriptural reading we learn that everything Jesus did was motivated by divine love and directed by His desire to express God. He told His apostles, "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner." He understood fully the eternal Truth of God, and He sought continually to reveal it to man. He said, in effect, "Live as I live, and you will realize that you and the Father are one, even as I realize that I and the Father are one."

Nothing in the external world can withstand the power of Christ within you. Knowledge of this presence will lift you out of the realm of mortality and give you a new status—that of a spiritual being, spiritually created as a true son of God. Knowledge of this truth will enable you to let go of any thought of insufficiency or imperfection. God is not limited in any way, neither is His Spirit in you limited. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you."

You cannot fear any condition, person, or situation when you know that there is only one presence and one power in all—God, the good, omnipotent. Both good and evil cannot inhabit the same space. Actually, there is no evil presence in either persons or circumstances. There may be a misuse of the life

or wisdom or substance that God provides, but the fact remains that there is but one presence and one power in all the universe. Those who lack confidence have not found God. They have not found that inner security which steadies and establishes them.

As long as you believe in the power of things to depress you, you will be weighed down by burdens and cares. In the ideal world there is nothing but God, the good. Your duty is to know this truth so thoroughly that what is true in the ideal becomes true in the manifest. As you see good coming into manifestation, you will see more of the presence of God, and eventually there will be nothing but God, the good, manifested. God has given you power to decide for yourself what you will see; so choose to see only that which is true, eternal, righteous, and good. "*He is* a shield to them that walk in integrity."

No matter what you have to meet today or what events the coming days may bring, face them with assurance. Know that the victorious Spirit of God in you is equal to any demand of life. Go forward in trust and joy and confidence. Speak the name of Jesus Christ with courage and faith in His willingness and power to be with you, to help you in any situation. In His name you are safe and secure; you align yourself with the most powerful agent of help and protection available to you.

"Having heard the word, hold it fast, and bring forth fruit with patience."

Jehovah is my shepherd; I shall not want.—PSALMS

Take Your Problem to God

MARY ELSNAU

YOU ARE NEVER ALONE when you take God into your confidence. If you are weighed down with some problem, if it seems that you have come to a stone wall that prohibits further progress, realize that as soon as you call upon God for help He will come to your aid. God will guide you around or over the obstacle, because assuredly you and God are a majority. Nothing has power to prevail against such a partnership! "With God all things are possible"; without Him you create a mirage that will soon disappear.

God is everywhere, because God is within each of us, as we find when we enter the silence and meditate on this truth. Prayer is our connecting link with God. His is an enormous power, given to us for our guidance. Some call this our conscience, and others say it is our guardian angel watching over, guiding, and protecting us. Whatever it is, it is unseen. Therefore, it is spiritual and unerring. When we learn to trust and to follow our intuitions and ideas, we are working with this higher spiritual power. The practice of prayer develops this power in us, because prayer stimulates deep, unconscious insight. Our prayers, however, must be entered into calmly and quietly; we must not storm the citadel, so to speak; rather, we must approach it with gentleness, persuasion, and suggestion.

When you have a problem that seems too big for

you to solve, take it to God, remembering that "God helps those who help themselves." Go into a place where you will be undisturbed. Relax your body; clear your mind of all nagging thoughts. When your body, emotions, and nerves are stilled, ask God to bless your endeavors. Then think about your problem. It may be helpful if you take a sheet of paper and write down what worries you, so that you understand exactly what it is. Then write a possible solution and any reasons that this solution will not work. Find another solution; use all your reasoning powers. When you have exhausted all the possibilities let go of the problem, drop it into your subconscious mind, thank God for His help in solving the problem, and go on your way.

Our problems incubate in the subconscious mind, in the kingdom of God within us. When least expected a clear-cut answer will come. There will be no question that it is the correct solution, and it may be so simple that we marvel that we did not think of it sooner. Only in this case our physical minds have not solved the problem at all; it is our spiritual minds. We complicate our lives. We seek the complex, the difficult, roundabout way. On the other hand, our subconscious minds go direct to the heart of the problem and come up with a simple solution.

All thinking and creative persons know and use this power within. Robert Louis Stevenson once explained that he would "drop the germ of an idea into his unconscious." He said that "brownies" then went to work on his problem, and after they were finished the completed thought would rise to his conscious mind in orderly fashion. Then, all he had

to do was to write it down. In this way, he said, he worked out many plots for his fascinating stories. Albert Einstein also uses this method of solving problems. In a recent article he declares that he studies his problem from every angle, forgets it with his conscious mind, and leaves it in his subconscious mind. Then, seemingly out of the blue, he receives clear and concise directions in the matter that always prove to effect the best solution. Jules Henri Poincaré, the noted French mathematician, is said to have followed the same method. He considered his problem by thinking about it, thoroughly concentrating on it, then leaving it to his subconscious mind. "One day," he said, in discussing a certain idea, "just as I was putting my foot on the step of a bus, there, all of a sudden, was the solution ready for me."

Within you is the answer to any problem you will ever have to face. All you have to do is, first, ask God's blessing. Next you calm yourself mentally, physically, and emotionally, carefully go over all the difficulties, and then give your problem over to God. Your answer will come in due time, if you keep an expectant attitude or "cock an ear" for inner guidance. Then you, too, will come to realize that you and God are invincible, that you no longer need to fight your battles alone.

Then will I go unto the altar of God,
Unto God my exceeding joy.

—PSALMS

Invest Your Time

CHARLES H. KYSON

THOSE WHO SUCCEED and those who fail possess something in common. Yet few know what this "something" is; neither can they appraise its value or effectively use it. Those who do, however, inevitably succeed.

What is this vital thing we share equally? It is time—a priceless asset! It is measured out to us with an impartial exactness. The clock ticks it off with inexorable finality—twenty-four golden and precious hours each day.

Industrialist or beggar, saint or sinner, scientist or wastrel—what differentiates one from the other? One invests his time—the other squanders it. One succeeds where the other fails. When we analyze the lives of the great and the not-so-great, read their biographies, and study their personal experiences this proves to be true. It is from their minutes, hours, and days that men and women mold their lives. Time is the precious capital with which we invest in our future.

In this stop-watch age of split-second timing observe the amazing inconsistencies in the use of time. One example is the impatient auto driver who, in his hurry to save time, cuts his car sharply in ahead of ours, recklessly risking an accident. He roars on in his senseless hurry, hazarding his own life and the lives of others. We follow him at a safe speed and soon catch up with him, raging at a stop

light that has halted him. He collects no dividends from such squandered time!

In comparison, the emotionally controlled motorist approaches driving with a sensible attitude. In traveling at the legal speed limit, he synchronizes his driving speed with the timing of the green lights. Thus, he can serenely travel through heavy traffic for miles without a stop, and he experiences a minimum of nervous tension. His timesaving way is marked only by the friendly beckoning of green lights. They wink approvingly at his emotional control and at his consideration in driving the way he would have others drive.

Hurry and waste—consider and save. How many times each day we see these conflicting conditions in operation! Speed often degenerates into a destructive habit. The rush to save time without a purposeful objective makes little sense. Why save time when one does not know how to use it? How can we invest our time to pay dividends of peace, poise, and security? How are we to gain a comprehending faith and serenity of spirit?

In finding the answers we meet a profound need in our confused and changing world. Effort, when intelligently directed, relates itself to well-invested and efficiently planned time. The key to the superior use of time is revealed to us in that practical textbook of achievement, the Bible. When we find ourselves in a state of confusion and when despair darkens our vision, we need to heed the wise counsel found in Mark 4:39: "Peace, be still." With this command we can resolutely still the insistent clamor of whatever discord seems to assail us. We can erase our

seeming troubles with our firm denials and our affirmations of the power of Spirit.

Next, we can painstakingly replace each trouble with its opposite affirmation of dynamic Truth. Faith provides such a treatment and compels adverse conditions to improve. In The Gospel According to Matthew we read: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls."

Isaiah contributes heartening words to sustain us, promising of the Lord: "Thou shalt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" All great spiritual authorities assure us of a divine power ever available to us. However, this divine power is conditioned to operate in and through us only when we, with a comprehending faith, call it into action. Time invested to grow in such a conviction of faith pays us rich dividends in health and prosperity, in peace and a continuity of security.

Prayer and meditation bring this power of Spirit to our aid. We can compare this operation to the lighting of a darkened room. With faith we flick on the electric switch, knowing that it will cause the room to be flooded with light. Our faith in electricity is channeled by understanding and experience, so that we are surprised when the light fails to appear.

We solve our problems when we develop a corresponding conviction of faith in the mighty power of the protective principle of our Father-God. Prayer and meditation release this power to illumine our consciousness. And our illumination banishes irrational, mortal thinking, superstition, and prejudice.

It prevents them from objectifying themselves in our experience as disaster, lack, disease, and other discordant conditions.

As we begin to substitute Truth for erroneous concepts, we transmute sickness into health, lack into prosperity, and strife and discord into peace and harmony. So let us resolutely strive to make such corrective thinking a fixed habit—one that will transform our lives, our associations, and our environment. Such constructive thought and action will work wonders in our experiences. They will be wonders we never previously have considered possible. The investment in time should be used in making achievement a habit.

An old proverb accuses us of being creatures of habit, and so we seem to be. However, habits do not have to be destructive; they can be beneficial. How are habits formed, and how can we cultivate constructive ones? In considering these questions, let us avoid involved terms and resort to a simple experiment showing how habits are formed.

Obtain a small piece of soft wood and a sharp nail. With the sharp point of the nail start at the top of the board and lightly trace a line down the piece of wood, curving the line to the left. Repeatedly draw the nail along the line until a groove is formed in the wood. Then close your eyes and draw the nail down the board from this point. The nail automatically follows the channeled groove, does it not?

Suppose we want to change the course the nail is to follow and make it curve to the right. We carefully fill up the old channel with a wood filler and

allow it to harden. Then we trace a new line that curves to the right. We repeat this until a new channel is formed. Now, when we close our eyes and draw the nail down the piece of wood, it does not follow the old curve to the left but travels along the newly formed channel to the right.

Our simple experiment illustrates in a very general way the forming of a habit and also how it can be overcome. The nail represents our conscious minds. With our conscious minds we decide to perform a specific act. We repeat this for a number of times. Thus, we gradually channel the act into our subconscious minds until we automatically and unthinkingly repeat it. We have formed a habit.

Now, we decide to overcome the habit, an undesirable one. We begin by resolutely denying that the habit has force to control us; we recognize the undesirable features and effects and deny their power over us. In this way we fill up the channel in our subconscious minds.

The way to establish a new habit opens up to us. We begin to carve a new channel in our subconscious minds. Our strong affirmations of the advantages of the new course faintly trace the line of a new action. We begin to perform the act in the way we have planned. We perform the act in the same way many times. We are now deepening the channel in our subconscious minds. Ultimately, this action becomes a new habit.

We can invest our time with great profit in guarding against feeding destructive mental pictures and impressions into our subconscious minds. To this baneful practice we trace our failures, our dis-

eases, and our misfortunes. We are what we think. We can with a resolute exercise of will, aided by the might of Spirit, rechannel our thought habits. It is necessary to begin with the recognition of this corrective necessity. It may be a shock to our egos to realize that we are the architects of our misfortunes, but the jolt can be constructive.

Patience plays its part in readjusting our habits. We need to curb our impatience at the time it seems to take. However, such time invested pays rich dividends. A monetary investment takes time to make a profit. It is not true with time invested in a smile, a few words of praise, or in a graciously spoken word of thanks. These pay immediate dividends in friendly, harmonious, and effective co-operation.

Again, let us turn to that unfailing guide to better living, the Bible. Job, that persistent authority, patiently observes, "If thou return to the Almighty, thou shalt be built up." For courage when the going seems rough, we have the assurance of the Psalms:

"Blessed are they that are perfect in the way,
Who walk in the law of Jehovah."

Problems, afflictions, misfortunes! Who does not experience them? But we can be grateful for them, because they have significance; they serve a useful purpose. Could we comprehend the science of mathematics without having to solve problems? The demands of a scientific age compel us to find a rational and demonstrable way to apply divine law in overcoming adverse conditions and to bring harmony into our lives. To accomplish this, we need to seek guidance in what we do and to have the power of Divine Mind help us in the doing of it.

What does our manual of perfect living, the Bible, say about this? In II Tim. 1:6 we find a preliminary suggestion: "Stir up the gift of God, which is in thee." The Psalms contribute a vital suggestion, "Be strong, and let thy heart take courage." And we can base our need for guidance on the assurance found in The Proverbs,

"In all thy ways acknowledge him,
And he will direct thy paths."

It is the zealous Paul who heartens us with the finality of conviction—"We know that to them that love God all things work together for good."

While the Bible is our religious guide, we should not limit it to this function alone. Its value increases as we regard its practical message as directing us in the way to harmonious living and sustained security. Such a need becomes more and more apparent to a baffled world struggling against a morass of materialism. We find the way out as we invest time in the comprehension of divine law and its application. It is an investment that pays rich dividends. "Where neither moth nor rust doth consume . . . for where thy treasure is, there will thy heart be also."

RABINDRANATH TAGORE SAID: *He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom*

"Come Up into the Light!"

EVA KENAGA

I am the light of the world.

MANY COMMONLY used words have hidden meanings. Throughout centuries of use they have come to have connotations that link them irrevocably with meanings on an esoteric plane. In themselves they are symbols of tangible or sense-connected concepts, but they have assumed another relationship to the intangible, the otherwise inexpressible, that is comprehended by even the illiterate.

Light is such a word. Aside from meaning the opposite of darkness, as evidenced by our eyes only, this word has come to mean many things that are precious to us. It means freedom. It means knowledge. It means comprehension. It means wisdom. It stands for good in our minds as opposed to evil.

Up is another similar word. This has come to mean something quite apart from direction. It and its opposite, down, have come to express two dissimilar states. When you are up you are in command. You control your world. When you are down you are at the mercy of every passing breeze. Details daunt you; nothing seems worth while.

Even the little word come has tucked away within its meaning an invitation. "Come to a picnic!" brings a pleasant sense of anticipation. But "Come unto me, all ye that labor and are heavy laden, and I will give you rest" gives us a different reaction to the word.

It is persuasive. It is welcoming. It assures us of our acceptance and asks for agreement.

Now that we have considered separate parts of our title, we begin to sense greater possibilities in it when used as a command to the self. If we can make these words part of our thought process, we will take an important step in raising our consciousness during periods of discouragement, depression, and pessimism. Studying the lives and progress of great spiritual leaders, we find that even they were subject to these periods in their lives. So, far from condemning ourselves for experiencing trying situations, let us look on each one as a test of our ability to overcome it.

Very early in life some persons learn to wear masks to hide their true feelings. The reasons for these masks are many. Masks protect the majority of persons from hurt, but they harm the tender, innermost kernel of being that is so easily injured during the first formative years. Masks of expression or behavior are donned to insure outward conformity to established custom or the demands of society. Precedent, whether by family or social circle, is not lightly broken.

Closely related to this is the fear of criticism or ridicule. Multitudes of good intentions, millions of contemplated good deeds have been lost to manifestation because we fear criticism. In time the easy way is adopted, and fear defeats us. This is the way of the indiscriminating and the unaware. Too often it becomes the way of the materialist also. What might have been a flower of rare beauty, bearing within it countless seeds after its own kind, is smoth-

ered in weed patches of mediocrity and mass thinking.

Followed long enough, this line of action becomes habitual. And it may be coupled to and aided by procrastination and the false sense of ease and contentment in the superficial realm. This is living in a half lighted world at best—at its worst, it can dull the very self, so that all about appears dark, forbidding, and even futile. It is then that we need to reach down and by a mighty effort "pull ourselves up by our bootstraps." No one else will do this for us. And it is then that we must speak the challenge to our own being with all the power of which we are capable. It is then that He who is "the light of the world" will come to our aid.

An additional help, as we address the words of the challenge fervently and sincerely to our innermost self, is actually to look up. Even a few moments spent looking at the sky while repeating, "Come up into the light!" will repay us with a lift, a release from tension, a renewing of our strength. When we combine this with a few long breaths, exhaled slowly, we shall find ourselves better equipped to deal with any condition.

Then the cobwebs will disintegrate, and the clouds will roll away. The sun of Spirit will shine resplendently on all life, and we shall be "walking in the light."

The tabernacle of God is with men, and he shall dwell with them.—REVELATIONS

Praying for Poverty

MYRTLE SHAY

ARE YOU PRAYING FOR POVERTY? If you are like most of us, you will reply indignantly:

"Of course not! No one in his right mind would pray to be deprived of the things necessary for his comfort and general well being. In fact, I've been praying for prosperity for years, but my prayers never seem to be answered."

If this, in effect, is your response, you may be sure that there is something wrong with your method of prayer. The promise is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."*

You say that you are quite sure you have not asked for poverty, and yet this is your lot? Well, I, too, am sure that you have not put into words a plea for such an undesirable state. You have not begged God with your lips to make you poor in worldly possessions. Instead, you have probably pleaded with the Almighty to give you the new car or the new washing machine or the money you need to meet a certain obligation. But after you have asked God for a new car, do you tell your neighbor you want a new car but cannot afford it? Or that you will just have to make your old washing machine do until you can save some money? Or do you keep on worrying about where the money is coming from to meet your debt?

If you are doing any one of these things, you are not asking in faith; you are not seeking wholeheartedly. You are not knocking at the door of God's storehouse of good. With your lips you ask for good, but with your heart you countermand your order, demanding, instead, the poverty to which you cling. The old washing machine, the old car, and the debt are symbols of your thinking. They are the idols you have set up to worship and to which you have given power to rule your life.

Your outer world is only the objectification of your innermost thought. If you dwell on the thought of lack, all the words, the cries, the moans that you can utter will not change your environment. In fact, they will only serve to fix the unwanted conditions more firmly in your mind and thus bring about disastrous results. For your moans and your groans and your pleadings are expressions of your doubt that God is willing and able to give you the things you desire. They are a declaration of your belief that you will not receive what your lips ask for.

"Without faith it is impossible to be well-pleasing *unto him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him."

Again and again the Bible tells us that in order to receive we must have faith. To say that we have faith is not enough. We must know in our hearts that the things we pray for are, first of all, good. And we must know that our having them will hurt no one. Then, we must know that, as children of God, it is our privilege to ask our heavenly Father for these things— know that He wants us to have

them and that He is well able to give them to us.

Having asked in faith for the things we need or desire, we must stop declaring that we cannot afford them, or that they are beyond our attainment. And we must cast out the doubts that come uninvited into our minds and try to persuade us that our hopes are in vain.

Many of us may think of prayer as the spoken supplication we utter in church or at night when we retire. But prayer is much more than this. It is a consistent attitude toward life's problems, an expectancy of either good or evil. Is it not foolish to spend ten or fifteen minutes a day asking God to give us some desire of our hearts and then to spend the rest of our waking hours decreeing failure and lack?

We are exhorted to "pray without ceasing." This does not mean that we should spend all our time in vocal supplication to the Almighty. Indeed, some of the most potent prayers are not spoken aloud. Prayer is not supplication; prayer is not telling God our wants and demanding that He provide them. Prayer is not bargaining—not promising God that if He will do us a certain favor we in gratitude will give Him a portion of our time or money or service in return. Prayer is not giving to the Lord in the hope of changing His attitude toward us. Prayer is none of these things. If we have been using any of these methods, we have prayed amiss.

Prayer is communion with the infinite Spirit of the universe; the Spirit that is all-encompassing and that permeates everything from the tiniest insect to the largest planet. Prayer is communion with the

Spirit that keeps the stars on their course, that sets the rhythm of the oceans' tides and our own heartbeat, the Spirit that encompasses all time and space, and yet "closer is He than breathing, and nearer than hands and feet." This Spirit is the life essence dwelling in our bodies, the composition of our being. It is God enthroned in the kingdom of heaven within us, within our very hearts.

It is here that we must find God, if we are to find Him at all. We cannot know God as the ruler of the universe, as principle, except as we make contact with the Christ within ourselves, except as we know Him as our loving Father indwelling. This is what Jesus meant when He said, "No one cometh unto the Father, but by me."

We do not have a great central storehouse in our country to which each of us must go for our supplies. Such an arrangement would be too inconvenient. Instead, we have numerous stores scattered throughout the land, so that, no matter where we live, our supplies are close at hand. How foolish we would be to insist on going to some faraway warehouse for the things we need when they are available in our own neighborhood! Yet many of us insist on praying to a faraway God we do not know and do not really trust when all the time the loving, faithful Christ is right within us in the kingdom of our hearts waiting to open the door to our infinite supply.

Jesus said, "I am the door; by me if any man enter in, he shall be saved, and he shall go in and go out, and shall find pasture." Obviously, Jesus was speaking of the Christ self, living not only in Him

but in every one of us today. What could be simpler? Through the Spirit of truth within us, we may enter into the presence of the Almighty, where every good abounds. The promise is that we "shall go in and go out, and shall find pasture." The word pasture symbolizes abundance, or prosperity. So, if we seek God, we shall find Him. For "he that seeketh findeth." We shall find Him in His kingdom in our hearts. "The kingdom of God is within you." When we have found Him we stand on the threshold of heaven, and our prosperity is assured.

Why do we doubt and fear and tremble and bemoan our lot? Why do we go on praying with our lips for the good things of life and with our hearts pray for poverty and distress? Why do we seek God as a stern ruler of the universe rather than as our loving Father?

My great-grandfather was a judge, and as such was looked upon with much respect and as a just but austere man. I am quite sure no one loved him for the qualities that made him a good judge. But I loved him; I did not know him as a judge. To me he was not someone to be honored with fear; he was my loving great-grandfather, who let me pull his snowy beard and ride piggyback, who told me stories and rocked me to sleep in his arms.

Our relationship to God is somewhat like this. We may know Him as just and unchangeable principle, which is good and necessary in an orderly universe, yet it arouses no feeling akin to love. Or we may know Him as a personal and loving presence, whose only purpose is to care for us. This is the Christ Spirit sent by the Almighty to be our Com-

forter, to dwell with us, to light our way. This is the Spirit of truth about which Jesus spoke when He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The Bible is replete with guideposts pointing the way to prosperity and to any other good that we may desire. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," is a promise of prosperity for you and for me. We know that His kingdom is within us. Another Biblical guidepost tells us how to enter the kingdom. "Be still, and know that I am God." We read the words, but somehow we do not believe them. And so we go stumbling along, seeking our good in every place but the right one, the kingdom of heaven within. We are like a man dying of thirst in the desert because he refuses to follow the signs that point the way to a water hole.

If you are seeking prosperity in vain, worrying over your seeming lack, and perhaps feeling sorry for yourself, stop looking for your good in outward things and turn to the kingdom within. "Be still, and know" that God is waiting there and that "your heavenly Father knoweth that you have need of all these things." Ask Him for them in faith, believing honestly that He will provide whatever you need in a material way. Then, with a thankful heart and tranquil mind go about your business of serving God by helping His other children. Do something kind for someone else and feel the glow of satisfying

warmth within your heart. This is God's way of assuring you that He has heard your prayer and that it is being answered. You will be so filled with gratitude and love that there will be no room for worry and despair. Through love you keep the door to the kingdom open, even while you are not consciously within it.

We bring into our lives the things we habitually contemplate. If we think evil, pondering its power, evil will be our lot. We are praying for it and shall find it dogging our footsteps. If we believe we are doomed to failure in our undertakings, we most assuredly shall fail. And if we think of ourselves as poor, then we are poor, indeed; for by our thoughts we are praying for poverty, and we do get what we pray for.

Stop praying for the things you do not want by taking your attention away from them and directing it to the good things you desire. You will find them all in the kingdom of your heart, where God awaits you now.

Jehovah Will Give

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

—PSALMS

Turning Evil into Good

AUBREY B. HAINES

TO ADMIT THAT a circumstance or an event is evil is to limit the good that can be derived from it. But to take a challenging point of view is to see that things are not so discouraging as they appear. As a result, avenues are opened, through which great good may come from that which at first seemed to be misfortune, tragedy, or evil.

Take the case of Joseph, which is recorded in Genesis. A mere boy, Joseph unwisely related to his older brothers a dream he had in which he played the leading role and they inferior ones. Becoming jealous, the brothers put him in a pit, then sold him as a slave to traders.

At first, in this story it appears that a great wrong has been done to Joseph. Was it not unbrotherly, inhuman, and cowardly for his brothers to sell him? Yet there is nothing in the text to indicate that Joseph shared this view. To be sure, he was not pleased at being sold as a slave in Egypt, but the experience opened new channels of opportunity for him, and he was wise enough to take advantage of them. "And Joseph found favor in his [Potiphar's] sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And . . . Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field."

Consider that Joseph might have rebelled. He might have cursed his brothers and the Ishmaelites who sold him into slavery. He might have sworn revenge on them, too. But since he did none of these and accepted his lot, he did not close the door to opportunities available to him. The result is that the Lord blessed him. It is more difficult for God to bless a man undergoing a tragedy as long as the man rebels against his lot. But when a man accepts his circumstance and endeavors to find wherein he can assume a challenging role, his eyes are opened to the possibilities at hand.

When some time later there was a famine in the land where Joseph's father and brothers lived and the brothers came to Egypt to obtain food, Joseph had excellent opportunity to take revenge on his brothers by refusing them food. But he did not do so. Instead, he gave them food without charge and revealed to them that he was their brother. "And as for you," he told them, "ye meant evil against me; but God meant it unto good."

We have in the story of Joseph a great lesson in moral and spiritual truth. It is only when we refuse to look upon our circumstances as misfortunes and tragedies that we can see possibilities for the greatest good to come from them. And there are myriad examples in history and today to attest to this.

I remember seeing Helen Keller when I was a boy. To be blind, deaf, or dumb, any one in itself would seem to be handicap enough. Miss Keller became all three when she was a small child. How could she be expected to live with any amount of happiness? But then came Anne Sullivan, who saw

in Helen Keller not a blind, deaf, and dumb girl but a girl with possibilities. So she taught Helen Keller to speak by using sign language and making a few audible syllables with her lips. Miss Sullivan taught her to hear, too, by placing her hands on the vocal cords of those who speak to her. And by studying Braille Miss Keller learned to read. One of the most remarkable women of our day is this woman, seemingly deaf, dumb, and blind. Why? Because she and Miss Sullivan refused to see the apparent tragedy and sought the possibilities.

Perhaps there were many young women in Abraham Lincoln's day who felt they were too aristocratic to keep company with the struggling young lawyer. Was he not tall, gangling, slow in speech, and rustic in appearance? Even when he ran for political office he was defeated several times. But now we celebrate every February 12, not the birthdays of those who ignored him or who voted against him but Lincoln's birthday!

So-called good and bad luck are actually little more than the way we react to our circumstances, so Dr. Leslie D. Weatherhead, English minister, psychologist, and author, has observed. He says: "This man has good luck and that man bad luck, but I wonder whether, in the sight of God, there is any real difference between good luck and bad luck. Dives thought he had good luck and Lazarus bad, but in the next world things looked very different, and—if we must use time words—we shall be longer there than here. Life cannot ultimately be unjust. I have seen the lucky ones finish their lives having made a very poor thing of their luck, and I

have seen the unlucky ones turn the rough stones of ill luck over and find they were jewels, and turn the things we call calamities into a pattern of loveliness and a pathway for other feet. 'To them that love God all things work together for good.' "

I like to think of it in this manner. All of us have seen the moon and stars at night. But on cloudy and rainy nights we cannot see the moon and stars. We, however, know that they are in the heavens, but clouds temporarily hide them from our view. So it is in life. The sunshine of God's love and the power of His will are always there, but when we allow the appearances of adversity to become dominant we see not the sunshine but the gloom. Actually, the gloom, like the clouds, is only temporary. By accepting God's grace we can change our thinking and discover the sunshine. No matter how real the gloom may appear, it has no actual basis in reality. God did not create us to be harbingers of gloom, to live defeated, insignificant, ineffective, hopeless, or useless lives. "Now are we children of God, and it is not yet made manifest what we shall be." This is the reality, anything less is untrue.

Socrates said that no evil ever occurs to a good man. Socrates saw beyond his own passing the possibilities in searching for truth in the life eternal. And Jesus, according to John, assures us, "In my Father's house are many mansions."

The mansions of great religion challenge all of us when we allow ourselves to sink into the depths of gloom. They challenge us to look beyond appearances and to know that because God is all the greatest apparent evil can be turned into great good.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Through faith my spiritual sight is quickened, and I give thanks for new understanding.

Prosperity: I rejoice and give thanks for the outpouring of plenty in all my affairs.

Healing: My faith looks up to Thee, O God, for that abundant life and health which endure, and I am thankful.

INSTRUCTIONS—There is a place where we go in order to commune with God. Jesus pointed out that place and gave instructions about finding it. He warned against the prayers that were made on the street corners, and all loud prayers made to be heard of men. He said, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Thus we find the kingdom of God by closing the doors of the mind on the outer world and turning the attention within. There shall we find the king enthroned, and when we realize this truth, it becomes a reality to us. Let us go into this inner kingdom and every day for the coming month and meditate on the monthly thoughts.

ILLUMINATION

Spiritual sight is a searching quality of the mind that would see everything and choose that which is best. Illumination is the light of Christ or spiritual understanding. Intellectual understanding comes first in man's development, then deeper understanding of Principle follows, until the whole man grows into wisdom.

There is a wisdom of the heart; it is called intuition. It is very much surer in guidance than the head. When one trusts Spirit and looks to it for understanding, a certain faith in the invisible good develops. This faith awakens the so-called sixth sense, intuition or divine knowing.

Inner knowing, which is profound understanding, is the immediate apprehension of spiritual Truth without resort to intellectual means. Through the power of profound understanding man has direct access to all knowledge.

The ability to work by intuition can be acquired by anyone. Give your whole attention to the thought of omnipresent, all-knowing mind and affirm your identity with it.

All persons who fail to recognize a higher intelligence in themselves, and in all the universe are lacking in logic. A great scientist once said, "It never occurred to me that anyone would not recognize a higher intelligence."

Firmly believe in the guiding intelligence of God to direct all your thoughts. Affirm:

Through faith my spiritual sight is quickened, and I give thanks for new understanding.

To demonstrate prosperity praise and bless every evidence of financial improvement. Be confident of the co-operation of Spirit in bringing forth abundance. Gratitude and thanksgiving make the mind receptive to the inflow and outflow of new and better ideas.

Jesus entered into the silence; prayed and blessed the substance at hand. If we would multiply and increase the rich substance of Spirit in us, and at our command, we must get very still and realize that our resource is Spirit, and we must make contact with it in faith. Then we shall find it welling up within us. Christians who have discovered the hidden laws of mind make it a practice to give thanks for abundance continually, believing that God has given in Spirit that which is to appear in the visible.

The story is told of a Hindu Mystic who complained because he had no shoes. As he walked along he met a man who had no feet. The footless man was contented and thankful, which amazed the shoeless mystic and caused him to think how grateful he ought to be because he had two good feet. A great wave of thankfulness rolled through him, and he began to dance with joy. A passing Raja saw him and stopped to ask the cause. When told he at once ordered shoes put upon the mystic's feet, clothing on his back and food in his stomach. He said such a grateful man should not go unrewarded. With a joyous heart affirm:

I rejoice and give thanks for the outpouring of plenty in all my affairs.

The healing of the body of man must follow the law of evolution, in common with the education of his mind and the adjustment of his social relations. Jesus Christ did His healing spiritually. He knew that the blessing of health comes through the exercise of faith on the part of one who seeks it, that faith opens the mind to the influx of power from on high, and that the power of the Highest heals all diseases. Have faith in the healing power of the Holy Spirit in His name.

There are two spiritual exercises, which acting together, never fail to arouse any faculty upon which they operate. These exercises are praise and giving of thanks. When a faculty is aroused, "demonstration" follows, for the intensified radiations carry the idea from the innermost starting point to the outermost realm of the objective world. A one-candle power electric bulb gives some light, and a thousand-candle power bulb projects a light that sweeps out over a much larger area. A certain amount of the rich substance of Spirit is necessary, if we keep life functioning through the body; a greater amount gives an increase of strength and activity; a still greater amount fills the body with perfection and health. Man is his own healer. Perfection and health increase, step by step, with the increase of praise and giving thanks. Rendering your grateful thanks to God, affirm:

My faith looks up to Thee, O God, for that abundant life and health which endures, and I am thankful.

A New Thanksgiving

His compassions fail not. They are new every morning.
And he hath put a new song in my mouth, even praise unto our God.
Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

LET US APPROACH Thanksgiving this year as if it were a new holiday just proclaimed. Let us for a little while forget that it is an institution as old as our Nation, with set forms of observance. Confronting this new holiday, our attention is set upon it. "Thanksgiving!" we say. "There must be some things for which we all are supposed to give thanks as a people, and then there must be some things for which I as an individual ought to express gratitude. What are they?" So we begin to make up a new mental list of reasons for giving thanks.

We have not been in a thankful mood before this. We have been looking to God with petition, supplication, in puzzled confusion, with resignation, perhaps even with resentment—but not with thanksgiving. What is there to be thankful for? As a nation and as individuals we have known frustration, disappointment, failure, loss, turmoil, privation. Is there anything for which we can in sincerity give thanks?

Now if we approach any new day and can find in it no new occasion for thanksgiving, we are in a

sad state and need to be prodded back to life. It means that we have incased ourselves gradually in a hard shell made up of selfishness, with a mixture of either complacency or despair. We are no longer sensitive to all the revivifying influences of the universe. We might almost as well be dead as be wholly unthankful. So let us shed this shell and stand out eager to meet and feel the blessings that are new every morning.

We do not approach the altar alone to offer our sacrifice of praise. As we look to the right and left we see all about us the shadowy forms of the universal brotherhood pressing up to meet God. We reach out our hands and touch those nearest us, and their hands go out and touch others and others as the chorus of thankfulness goes up:

"Praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!"

As a nation, what do we hold up to God as we give thanks?

First, for the age in which we live we give thanks unto Thee, O Most High. Every age has been a good age. Every age has ministered to the souls of its children. The past was good; the future we are sure will be better. But we feel that this age is the culmination thus far. Science and invention, thinking God's thoughts after Him, have multiplied material blessings for this age—and never forget that material blessings should also be spiritual ones —thus setting us free to pursue our real calling as children of God living in our Father's world.

Second, we give thanks for the vast number of

people of every race and creed that are setting their steps toward the heights where god dwells with man and man with God. The world is acquainting itself with God, and thereby good shall come to us all. Of course in every age there have been those who lived in the presence of God, and God has never been without His witnesses in the world, however dark the outlook may have appeared. Elijah in his most pessimistic hour thinks he is the only one left in the world to serve God, but God tells him of the thousands in Israel alone who still stand firm. So it has been always. There are the quiet unnoticed multitudes who are the salt of the earth, the light in dark places. But today it seems as if their numbers were multiplying more rapidly. Everywhere we go we touch hands with them. We may think we are strangers in a strange place, but some word is said that has spiritual implications for the initiate, a light flashes from eye to eye, and suddenly we see with a surge of joy that we are not surrounded by strangers but by brothers.

For the millions who are now pressing into the kingdom of heaven we give Thee thanks this day, O Most High.

Third, we give thanks for the high standards of righteousness, justice, and honor set up by our Nation. Yes, we know about the corruption, and graft, and dishonesty in high places. These are the failures of weak men who have missed the mark. But in spite of all this the standards still are high. The very indignation with which we meet the uncovering of official weakness bears witness to our high standards. Once official graft and tyranny would have been

taken as a matter of course. Now our indignation is like that of Christ when He cleansed the Temple. We say, "This Nation is the house of God, the repository of His blessings for mankind; you shall not make it a den of thieves."

So for the vision of the perfect state that our Nation cherishes today, we give Thee thanks, O Most High!

Fourth, we give thanks for the pleasant little homes, for the stately great homes, for gardens and farmsteads, for crops, for the beauty and thrift of the countryside, for cities with their busy looms and factories and marts, for constructive work, for leisure, for growth, for health, for education, for awakened civic conscience, for the growth of world brotherhood, for every evidence of the prosperity of the peoples, for all agencies of human betterment, for national spiritual discernment, and for more shared blessing than we can put in a list—for all these, our wholehearted thanks, O Most High!

As for us as individuals, we have seen clearly that we must share in the Nation's thanksgiving because we have shared in the Nation's blessings. But are there any individual blessings for which we feel grateful? Some of us just now are standing on the sidelines of life, feeling abused as if we were only allowed to look on at the party but for us there are no gifts.

We are all children of the Most High. But some of us are acting like sulky children, hanging back in a corner and muttering because the party is not going according to our ideas. We can imagine the heavenly Father speaking to these sulkers some-

what as the gentle father of the prodigal did in the old parable: "Son, all that I have is thine. The family storehouse is open, and you are free to go in any time and take what you want. Come now, enter into the joy of the household."

As we get ready for Thanksgiving, therefore, let us take a careful look at ourselves and see what we have to be thankful for.

First, for life—just life, without anything added. With life, no matter how far down in the depths we may be, anything is possible. We may call upon God: His hand is instantly reached down to us to draw us out of the pit. We give thanks for life.

Next we give thanks for hope of better things coming to us now. When Pandora of the Greek myth opened the mysterious box and let out the stinging troubles of life upon the childhood of the world, she found that she had kept one prisoner in the box, the fairy creature with rainbow wings named Hope. Like most of the old myths this one had a germ of truth for its foundation. When all the troubles of life descend about our head we perceive among them the rainbow wings of hope. The child of God does not accept hope merely as an airy visitor touching him for a moment in his despair. Hope is a much more solid thing than that. It is founded upon God's promises brought to us by Jesus. It is a sister to the faith that brings the invisible into sight, and also to the love that transmutes the material into the spiritual.

Then we give thanks for the small common blessings that lie all about us. We are so accustomed to them that we cease to notice them. But let one

of them be removed; we at once begin to know the infinite blessing of the dear common things. Sunshine, rain, home, family, friends, flowers, the woods, the mountains, the sea. If you are in the city where few of the beauties of nature meet your eyes, there is still the sky above, changing with almost every hour of the day. In the city you still touch beauty which is one of the links connecting the material with the spiritual world. Every city now ministers to the souls of its people. There are parks, art galleries, cathedrals, stately public buildings. Enjoy these, and give your individual thanks for them.

Give thanks for your job if you have a job, and if you do not have one, for the job you will have soon. Perhaps you do not feel thankful for the job. It is humdrum, stifling routine, and you yearn to do fine, noble, constructive things. But there are no humdrum and stifling jobs. Look at it again. What are you doing? Making tires, toys, pottery, selling goods over a counter, baking bread, washing clothes? Then you are making your contribution to the world's welfare and happiness. While you work you are blessing the consumer, you are blessing your employer by turning out fine work, you are blessing yourself and your dependents by earning money for your work. Call in God on that monotonous job. Work with Him. Put the best you have into it. Perhaps you are meant for a different—you think, a higher—sort of a job. That does not matter. Do this job well today. You will soon find your real place.

Thank God for your own special gift or ability, whatever it may be. God did not send any of us into

the world without tools to work with. We may have let the tools lie idle and rust until we hardly know we have them. We may have let our gift wither up from want of use. But it is there. First thank God that you have it, then dig it out and set it to work. Your talent will grow and develop with use. Do not despise it because you think it small. It may not be small once you begin to use it.

Thank God for your growth in wisdom and in knowledge of the unseen world. Are you farther up the stairway that the poet saw in vision sloping up to God? If you have gone up one step, give thanks. Are you a little kinder than you were a year ago, a little more eager to give, a little more harmonious with your family and associates, a little more patient. Do you think of God oftener? Can you now pray with sincerity, " 'Thy kingdom come. Thy will be done' in all that concerns me"? Then you are coming into the more abundant life, more abundant in every way, and there is great occasion for thanksgiving and rejoicing.

Give thanks for all the small happy things of the year: the trip to an interesting place, the visit of a friend, the reading of an interesting book, the picnic in the woods, the sermon that inspired, the concert that lifted you on the wings of music, the play that gave you glimpses of another kind of life, the gifts you received, and especially the gifts you were able to give. You will find a thousand things once you begin to list them, and you will know that your life is rich in grace and love and beauty.

Last and greatest, give thanks to God for God. Your having begun to acquaint yourself with Him

opens doors of opportunity such as you did not dream existed. Although you feel so thankful for what you know, you have only begun. When the holy men of old, the prophets and seers, tried to tell us what they had learned of God, they exhausted all their powers of description and their figures of speech, and then had to give it up. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." So for this limitless world of wonder and beauty, this kingdom of God into which we are entering we give thanks now and evermore, O Most High!

Truly His mercies and compassions have not failed. They are as new as on the morning of the first creation. No longer incased in a shell of selfish torpor, we find that the new song is in our mouth. For all that Thou hast given us in blessing, and for all that we are about to receive at Thy hands, we give Thee thanks, O Most High!—*Janet Craig.*

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 7, 1954

UNITY SUBJECT—*Dominion over Appetite.*

INTERNATIONAL SUBJECT—*The Splendor of Self-Control.* (Temperance.) Prov. 14:29; 15:1-3; 16:32; 20:1; 23:29-35.

29. He that is slow to anger is of great understanding;
But he that is hasty of spirit exalteth folly.

1. A soft answer turneth away wrath;
But a grievous word stirreth up anger.
2. The tongue of the wise uttereth knowledge aright;
But the mouth of fools poureth out folly.
3. The eyes of Jehovah are in every place,
Keeping watch upon the evil and the good.

32. He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

1. Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.

29. Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30. They that tarry at the wine;

They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32. At the last it biteth like a serpent,
And stingeth like an adder.
33. Thine eyes shall behold strange things,
34. Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
35. They have stricken me, *shalt thou say,* and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

GOLDEN TEXT—
He that is slow to anger is better than the mighty; And he that ruleth his spirit, that he that taketh a city.

—Prov. 16:32.

SILENT PRAYER—*In the light and understanding of Spirit, I keep the law of life.*

The removal of the old-time saloon has not solved the problem of intemperance. There is in man a demand for stimulation, and he will find it in some material element unless he is educated in the right way. The education begins the moment he is shown the dominion of the spiritual over the animal and the necessity for maintaining this dominion in all the affairs of life.

A man who was a slave to the tobacco habit heard a teacher give a lesson on the power of spiritual man. Later, the man was walking in a park and smoking. He sat down, held his cigar in front of him, and talked to it. "So I am your slave," he said. "You

cause me to be nervous and filthy; you are slowly filling my system with poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, a son of God, come to this abject servitude? No! Henceforth, I am master and I now crush you and your power out of my life!" With this declaration he threw the cigar on the ground and crushed it with his heel—and he never smoked again, nor had any desire to smoke.

In divine order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics prove that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words of Divine Mind are really nourishing, and they are necessary to the harmonious upbuilding of the body.

When man tries to ignore the spiritual word and to live on material food alone, his body is not properly nourished; it subconsciously cries out for its natural nutriment, the living word. Then man, in his ignorance, seeks a material stimulant; if he drinks alcoholic liquor, he inflames the delicate tissues of his brain and impairs his reason. Thus, men who give way to strong drink put into their mouths that which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind and an appropriation of true words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent life and substance, which he shapes by his thought; to one in this understand-

ing every thought that conveys an idea of this omnipresence is spiritual food. Speak often to yourself in the spirit of these words: *"I seek the living substance of the divine word, and I am satisfied. I am satisfied in mind and in body."*

To fear and believe in the power of evil paralyzes the will. Man appears to be weak, because he does not know the omnipotence of true words. In order to overcome false appetite, there must be a clear understanding that man is spiritual and that he has dominion over every emotion, function, and desire. Those who have long been slaves to appetite are under mental condemnation. This condemnation should be denied and the forgiveness of Christ declared. "There is therefore now no condemnation to them that are in Christ Jesus."

Because of the undesirable effects of intemperate eating and drinking, those who wish to enter into the Christ consciousness and make it their abiding place avoid strong drink and the habit of overindulgence in food. Other things being equal, the spare eater and the water drinker have the advantage in health and endurance over the alcoholic and the person of intemperate food habits, or in the intangibles of thought and feeling.

Material poverty is not the only ill effect of intemperance. It is, no doubt, the surest outward accompaniment, but poverty of character and of the inner life is a still more devastating effect and, as the intemperance advances to the habitual stage, quite as sure.

Paul's definition of the kingdom of God as "righteousness and peace and joy in the Holy Spirit"

leaves intemperance out of the reckoning, since the effects of the latter are not even remotely related to these qualities. Abstinence from intoxicants and drugs and temperance in eating are conducive to physical health and peace of mind. Physical well-being and mental clarity induce joy as surely as does faith, love, zeal, or any other spiritual quality when it is developed.

Aside from the individual benefit from habits of temperance and abstinence, the effect of these on others is to be considered also. To "follow after the things which make for peace, and things wherewith one may edify one another" is good advice. Intemperance and indulgence in harmful practices or habits not only are unedifying to those who witness them, they also lower the morale of the community as a whole. To keep the morale of youth high and insure them the right environment during their formative years is the motive underlying the law that we have studied in this lesson. Since the race is all one, all men have one goal, and this goal is the greatest good of the whole number—the brotherhood of man.

QUESTIONS

1. Why is it that the removal of the saloon has not wholly solved the problem of intemperance?
2. In the sustaining of man what is necessary beside material food?
3. What is the one sure remedy for overcoming false appetite?
4. Does condemnation help one to overcome appetite? Explain.
5. How deep does the poverty extend that intemperance brings?

UNITY SUBJECT—*Choosing the Good.*

INTERNATIONAL SUBJECT—*A Study in Values.* —Prov. 11:27, 28; 13:7; 15:13-17; 20:11, 12; 22: 1-4.

27. He that diligently seeketh good seeketh favor;
But he that searcheth after evil, it shall come unto him.
28. He that trusteth in his riches shall fall;
But the righteous shall flourish as the green leaf.

7. There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great wealth.
13. A glad heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken.
14. The heart of him that hath understanding seeketh knowledge;
But the mouth of fools feedeth on folly.
15. All the days of the afflicted are evil;
But he that is of a cheerful heart *hath* a continual feast.
16. Better is little, with the fear of Jehovah,
Than great treasure and trouble therewith.
17. Better is a dinner of herbs, where love is,
Than a stalled ox and hatred therewith.
11. Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.
12. The hearing ear, and the seeing eye,
Jehovah hath made even both of them.

1. A *good* name is rather to be chosen than great riches,
And loving favor rather than silver and gold.
2. The rich and the poor meet together:
Jehovah is the maker of them all.
3. A prudent man seeth the evil, and hideth himself;
But the simple pass on, and suffer for it.
4. The reward of humility *and* the fear of Jehovah
Is riches, and honor, and life.

GOLDEN TEXT—
A good name is rather to be chosen than great riches,
And *loving favor rather than silver and gold.*
—Prov. 22:1.

SILENT PRAYER—*Divine wisdom directs me, and I walk in a sure path.*

To the one who wishes to become conscious of spiritual values integrity is the first essential. Without it the spiritual realm remains a closed book, a something heard of but unseen and unsensed. However, honesty and kindness sometimes seem incompatible, and kindness and truth likewise are not always found together. The blending of these qualities into one harmonious whole, the Godlike character, is the work of the Christ.

We are instructed to keep the heart with all diligence. However, we must first keep our conscious thoughts in divine order. As the habit of thinking constructively and helpfully is established, the subconsciousness is reached and affected, and the heart or emotional nature is brought under control. The "issues of life" have been well said to come out of the heart, for the moral impulses are among the most powerful parts of consciousness; and until they are controlled, there can be no progress toward spiritual overcoming.

Before claiming what is good for us we make sure that we are rid of what is bad for us. We deny out of mind and out of our lives all temptation to pride or haughtiness, falsehood, ruthless disregard of the rights of others, all underhanded scheming to gain our own ends, as well as the fomenting of discord

among those who normally are in accord.

We are so accustomed to thinking that we should rid ourselves of fear that we are inclined to look askance at the Psalmist's statement, "The fear of Jehovah is the beginning of knowledge." It is true, nevertheless, that until we develop an overmastering urge to do right and a love of good for its own sake we do well to fear to do wrong. This is the fear that is the beginning of wisdom, and the knowledge of the right as the only true way of life is the understanding that we must have in order to live well and fully.

Righteousness or the habit of thinking and doing right exalts a nation and also a person. To aspire to know the right and do it gives a consciousness of well-being that is not easily attained in any other way. Courage attends on right thinking and right doing; yet, at the same time, it has nothing to do with pride, that state which "*goeth* before destruction" by making the one whom it possesses oversure of himself in his personal strength.

As we know, affirmations and denials are a method of contrasting ideas of Truth and error. In The Proverbs we also find negation and affirmation employed side by side, the better to impress the reader and gain his acceptance of the right way.

Behavior patterns are largely imitative. The natural man does to others as others do to him—partly because of a desire to keep even with others, but largely because it is easier to imitate than to act on original impulse. If we are quick to take offense, we find others becoming easily offended with us. If we are slow to anger, others take their cue from

our moderation and are ashamed to give vent to irritation and pettiness before us. They match our mood, provided that we have in our hearts a conviction of right for right's sake that is steadfast enough to impart to us subconscious weight or influence.

To seek good is to seek God, and he that diligently seeks good seeks the favor of God. To seek diligently is to employ the attracting power that brings us what we desire. If we seek evil with the same thoroughness, we find it instead of good. To seek is to use the attracting power.

Promoting the unity of all men is a full-time job. For one thing, it means the choice of constructive friendships and associations. The example of negative thinking and speaking is insidious, and before a person is aware of a change in his thinking he may fall into habits borrowed unconsciously from his associates and make them his own. To be a close friend of one who allows himself to be ruled by anger or one who craftily uses anger to get his way is to run the risk of learning his ways.

Friendship prospers most among those who are like-minded. Therefore, if we wish to live constructively, contributing our share to the unity of all men in Christ, we should choose our friends with care and use care to make ourselves worthy of constructive friendships in our turn.

We believe and agree with the statement,

"To do righteousness and justice
Is more acceptable to Jehovah than sacrifice."

We believe that it is more acceptable than anything else that could be devised. It is the keeping of divine

law in full measure, and no one can detract from this fullness. Another full measure is a good name, which is a surer source of riches than silver or gold. Another form of wealth is loving favor, which no one ever knowingly surrenders. He who possesses the loving favor of others is rich beyond all comparison with mere money or material power.

In choosing our good let us put into use hope and faith, vision and preparedness. Thus prepared, contingencies need not deter us, but we may realize their possibility and frame our plans to include them.

Vision is one of the greatest needs of a person or a nation. Without it life becomes humdrum, and the weak or unstable seek excitement and relief of tedium in departures from divine law. "Where there is no vision, the people cast off restraint." The crime problem is the result, and this is not solved by rigid restrictions. It is solved by a renewed vision of God as the central fact of life and the glad recognition of this fact in both an individual and a social sense. As we recognize that it is a sin not to do the best that we know, we raise our standard of right and of moral excellence to a higher level and establish ourselves firmly in the position of those who direct the issues of their lives according to the divine plan.

QUESTIONS

1. Where there is no honesty can spiritual things be discerned?
2. How can we combine kindness and truth in our hearts?
3. When we seek good diligently what are we really seeking?

4. How do we gain subconscious weight or influence with others?
5. How do we set about keeping our "heart with all diligence"?
6. Is the connection between vision and righteousness close or otherwise?

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Lesson 8, November 21, 1954

UNITY SUBJECT—*The Source of Security.*

INTERNATIONAL SUBJECT—*God's Provision for His Creatures.*—Psalms 104:1-5, 10-14, 24, 33.

1. Bless Jehovah, O my soul.
   O Jehovah my God, thou art very great;
   Thou art clothed with honor and majesty:
2. Who coverest thyself with light as with a garment:
   Who stretchest out the heavens like a curtain;
3. Who layeth the beams of his chambers in the waters;
   Who maketh the clouds his chariot;
   Who walketh upon the wings of the wind;
4. Who maketh winds his messengers;
   Flames of fire his ministers;
5. Who laid the foundations of the earth,
   That it should not be moved for ever.

10. He sendeth forth springs into the valleys;
    They run among the mountains;
11. They give drink to every beast of the field;
    The wild asses quench their thirst.
12. By them the birds of the heavens have their habitation;
    They sing among the branches.
13. He watereth the mountains from his chambers:
    The earth is filled with the fruit of thy works.
14. He causeth the grass to grow for the cattle,
    And herb for the service of man;
    That he may bring forth food out of the earth,

24. O Jehovah, how manifold are thy works!

In wisdom hast thou made them all:
The earth is full of thy riches.
33. I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.

GOLDEN TEXT—
The earth is Jehovah's and the fulness thereof;
The world, and they that dwell therein.
—Psalms 24:1.

SILENT PRAYER—*Abundance is mine for I live in the consciousness of God and His goodness.*

The psalm on which this lesson is based is a description of life on the level of spiritual consciousness and extols God's care over all His works.

Consciousness is habitual awareness. What we are to become and what our lives stand for depends on it. If we are conscious of the things that develop good judgment, charitableness, good will, liberality, breadth and depth of vision, we have attained a high consciousness. If we love others and have an awareness of universal Spirit as the source of all our wisdom, we are on a still higher level, the spiritual or Godlike consciousness.

There is a consciousness of life so quickened that the entire universe seems pulsing and throbbing with it. The visible forms of matter and energy as well as the invisible forces of nature (all the "works" of Jehovah) then appear to praise Jehovah and give thanks. This occurs when we ourselves are in an exalted frame of mind. As we keep ourselves in harmony with divine law, we are conscious of the universal harmony and realize our oneness with it.

The glory of the spiritual kingdom is the trans-

cendent beauty and perfection of all ideas in Divine Mind. It is a realization of the oneness of all life in divine order and of what is possible because of the power of this oneness. The power of complete unity in Christ will be manifested as we put it to the test. Undreamed-of progress lies before us as we become, first, Christ-filled individuals and, following this, a race of Christ-filled men and women.

The mighty acts of spiritual consciousness make themselves evident not in words but in daily living. The power of humility is one example of spiritual might. The truly great are always humble, unconcerned with self, dedicated to the unremitting pursuit of Truth. Complete concentration on the desired goal is another "mighty act" of Spirit.

Again and again, The Psalms attest to the glory of the Father's kingdom and to its eternal nature. We are in no danger of missing it provided we desire to enter into it and persist in this desire. The desire fails only as we lose interest and turn back to faith in materiality. Truth is forever on the throne awaiting the coming of the searcher after its secrets.

In the race consciousness those who fail do not easily rise again. Instead of leading them up by a sure path, the race thought keeps them down. On the other hand, spiritual consciousness leads those who express it to aid the one who is down. The good Samaritan's consciousness was unselfishly spiritual. He forgot himself and his own danger in ministering to the needs of an unfortunate person.

To all who call in truth and sincerity Divine Mind is near at hand. It must be, since it is omni-

present. Sense consciousness causes anyone to miss what is close at hand. The beauty of nature is spread before the eyes of all, but not all see it. Only they who are awake to it, they who hunger for beauty, discern what lies open to all alike.

To recognize God as the source of all substance is the work of spiritual consciousness. Whereas sense consciousness leaves us to starve in the midst of plenty, spiritual consciousness discloses the bounty of omnipotence.

"Thou openest thy hand,
And satisfiest the desire of every living thing." Divine substance sustains all life. As we realize this and acknowledge its omnipresence, we find all our hungers satisfied. Our hunger for rest in God is the chief of these. Physical hunger is no more insistent than hunger for understanding or for love and appreciation. All share the nature of the universal.

When good becomes manifest in our affairs we may say that God has opened His hand. The hand of God is the active agent of all good that comes to us. Openhandedness is the divine attitude. We cannot know lack while we are conscious of God and His goodness, for the two are contrary to one another.

All that is divine is supremely right. On this score, we may rest secure, for "Jehovah is righteous in all his ways." If we desire to be right in relation to life, we can compass this by and through spiritual consciousness. By the same means, we learn to be gracious in all our ways, an achievement that sweetens life immeasurably.

As we enter into the inner life of Spirit, we

find fulfillment without fail. Superficial living is disappointing because it leaves our chief hungers unsatisfied. The deep satisfactions of life come from within our own consciousness as we keep our mind stayed on God.

"He will fulfill the desire of them that fear him;
He also will hear their cry and will save them."

QUESTIONS

1. What is consciousness?
2. How do we realize our oneness with the universal harmony?
3. What is the "glory" of the spiritual kingdom?
4. What are some of the "mighty acts" of spiritual consciousness?
5. How do we realize the sustaining power of divine substance?
6. Where are the deep satisfactions of life to be found?

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Lesson 9, November 28, 1954

UNITY SUBJECT—*The One Presence.*

INTERNATIONAL SUBJECT—*Our Ever-Present Help.*
—Psalms 142; 46:1-3, 10, 11. (In this order.)

1. I cry with my voice unto Jehovah;
   With my voice unto Jehovah do I make supplication.
2. I pour out my complaint before him;
   I show before him my trouble.
3. When my spirit was overwhelmed within me,
   Thou knewest my path.
   In the way wherein I walk
   Have they hidden a snare for me.
4. Look on *my* right hand, and see;
   For there is no man that knoweth me:
   Refuge hath failed me;

No man careth for my soul.
5. I cried unto thee, O Jehovah;
I said, Thou art my refuge,
My portion in the land of the living.
6. Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
7. Bring my soul out of prison,
That I may give thanks unto thy name:
The righteous shall compass me about;
For thou wilt deal bountifully with me.

1. God is our refuge and strength,
A very present help in trouble.
2. Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
3. Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

10. Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
11. Jehovah of hosts is with us;
The God of Jacob is our refuge.

GOLDEN TEXT—

God is our refuge and strength,
A very present help in trouble.
—Psalms 46:1.

SILENT PRAYER—*Trust in God gives me steadfastness, and through steadfastness I touch the resources of the Infinite and find deliverance.*

God, who understands man's thought "afar off,"

is not a far-off being who in some mysterious way is aware of thought by correspondence, as it were, and who watches over the mind and body of man and keeps tab on him. God is Divine Mind, the origin of thought, who knows thought for what it is, no matter how far from the divine any thought may drift.

Mind is the chief thing that distinguishes man from the lower animals. The latter do possess mental power, but in minute degree as compared with man. The fact that man's control of mind is sufficient to permit him to reason and reflect and go counter to his instinct when to do so seems for his best interest or otherwise advisable, entitles him to be called the offspring of Divine Mind, or a son of God. Mind is the creative power, creating through the power of reflection, consideration, and co-ordination. God furnishes the mind stuff, divine substance, and man uses it, in degree, as God uses it.

There is no getting away from omnipresence. We live, move, and have our being in the Infinite as surely as we live, move, and have our being in air, without which life is impossible for longer than a few minutes. Life without God is totally impossible, for God is life. One may deny this truth, but denial affects nothing except the consciousness of the one denying. In consciousness one may flee from the divine presence and be lost to all sense of the divine, but such a condition is no part of reality. It is a passing phase of arrested development in the person, caused by the ascendancy of personality.

Personality makes many efforts to escape the ever-present divine Spirit. The natural man becomes

absorbed in intellectual abstractions and pursues researches into the field of material science. Yet even in this field Divine Mind, the one intelligence, furnishes the motive power and the impetus to investigation and discovery. When he has made the discovery the scientist who is a serious thinker sees the great thought underlying all and recognizes original Truth in what he has uncovered.

We feed or sustain our hearts with constant thought of the faithfulness of divine law, of its unchanging nature, and of its support of all our desires for more of Truth. As we learn to delight in Jehovah, we find our desires coming to fruition, for delight means continual consciousness of God. With the increase of faith we learn to demonstrate what we deeply desire. This desire has to do with what is right, true, and just. Our spiritual faculties develop consistently until our judgment or sense of justice grows as clear "as the noonday."

Firm faith in God puts fear of danger out of mind and gives confidence. The sense of protection that we build up puts away fear of earthquakes, tornadoes, volcanic upheavals, or other so-called acts of God in nature. Disasters hold no fear for us, for we are protected by our faith. If what we fear comes upon us, what we most deeply believe in as being good also comes upon us.

"God is our refuge and strength,
A very present help in trouble"

In an age when it is customary to fear the misuse of atomic energy and to distrust the motives and intentions of those peoples and nations whom we do not understand, we need inexhaustible strength

as well as "refuge" and "present help." Whether we have these or not rests with us. It is for us to have the requisite faith; for "without faith it is impossible to be well-pleasing *unto him*." We need not seek far to determine the basis of our faith. "He that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him." The whole requirement is in few words; and as we fulfill it, we realize blessedness.

Absence of material light represents the absence of God consciousness but not the absence of God. God is within everyone who tries to leave darkness for light in a figurative sense. From the consciousness of the slothful person, the slow thinker, the one who refuses to think for himself and is content to accept the thought formulas of others God is absent, but He is present latently. Ignorance and wisdom are both amenable to divine love. "The night shineth as the day" for the one who knows God as love.

The heart is proved by testing, and thought is intensified by trial. Under severe testing the habitual thought of the natural man may take on a totally different habit. Testing proves the stability or shallowness of man's faith. If he has any "wicked way," testing reveals it. Those who sincerely desire to become conscious of God welcome any test that helps them to realize this desire. They do not relish the test, but they accept it willingly for the sake of the effect. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness." This fruit the follower after Truth enjoys.

QUESTIONS

1. What aspect of God helps us to understand the idea of omnipresence?
2. What proof has man in himself that he is a son of God?
3. Wherein lies the power of God to lift up the person who is sunk deep in sense consciousness?
4. What does darkness represent? What does light represent?
5. In what two tenets does true faith in God consist?

TO HELP SPEED YOUR UNITY CHRISTMAS ORDERS

1. Mail your order NOW. (During the busy Christmas season several weeks are required for an order to be filled and reach its destination.)

2. Give the COMPLETE NAME AND ADDRESS of EACH person to whom you wish literature sent.

3. Be sure to NAME THE MAGAZINE OR BOOK you wish sent to each person.

By following these suggestions and blessing each order you send you will help us to give you prompt service. THANK YOU.

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE YOU A FEW weeks ago concerning my husband who was to undergo surgery for a kidney stone. He had only one kidney, and this was to be a very serious operation.

We went to the surgeon who was to perform the operation, and he discovered by X ray that the stone was dissolving. This, of course, meant my husband did not have to have the operation.

I feel it was the prayers that you offered which helped him, and we both realize God is truly wonderful and that if we have faith in Him we cannot fail. —*S.T.C., Virginia.*

ABOUT EIGHT YEARS ago I was stricken with a circulatory disease of the legs and feet which caused the small arteries to fill up with calcium and allowed little or no blood to go through. I tried in many ways to get relief but nothing seemed to help. Doctors said there was no hope, but that by taking a strict liquid diet I might survive two or three years. My financial assets were very low, and we sold everything we could spare to raise money for living ex-

penses. At this point I said to my wife: "I wonder if God wants to take me home, or could it be that He is putting me to a test." I am a minister and in my sermons I had been telling my congregation that if they would put their trust in God and believe, He would hear their prayers and grant their desires if it be for their good and the glory of God.

I then decided to place myself in the will of God and I turned my faith loose. Previously I had received great blessings from your publications and I felt that Silent Unity would be my point of contact with God. So I wrote you of my need for prayers.

Not long after, I felt warm streams of blood flowing down into my feet and legs. I laid aside my crutches and cane and began to walk without pain. Now the circulation in my lower limbs is 85 per cent normal, and doctors say it is indeed a miracle.

I am quite sure your prayers on my behalf have been heard and as a result I am well on the road to recovery. God bless you in your great work.—*C.A.N., Minnesota.*

He Is My Refuge

THIS LETTER IS written with gratitude to God and you, his dear channels, for fulfillment to our prayers for my dear son William and myself.

After writing and asking you to pray for a new job for Bill, I made a Treasure Map (my seventh one) and used your affirmation over and over. Nothing seemed to come of it—in fact, things became worse and my son, along with others, was laid off and was without work for a full month. But I kept

right on knowing *"Behold, I come quickly with good tidings of great joy."* This was the affirmation I had centered on my Treasure Map.

My son received many prospects of work but nothing seemed to materialize. He started out one day discouraged but determined to try for a minor job. He was told he could have it and he called me to say he was going to accept it. Although I encouraged him, I felt God had Bill's own work all laid out so I went toward my Treasure Map and was just starting to pray when again our phone rang. Yes! The answer was there—an unexpected opportunity in a branch of the government, and in less than a week my son was working, and the salary was greater than he had expected. I know nothing is impossible with God.—*Mrs. L.R.K., New Jersey.*

Father, I Thank Thee

A SHORT WHILE AGO we were very concerned about my husband's difficulty in obtaining a permanent visa to enter this country. Everything seemed to be happening to him to delay his return.

All my friends were helping in their own way and praying according to their faith. When one friend heard of the difficulty we were having she wrote to Unity immediately, asking for prayers for his help. The beautiful affirmation you sent greatly heartened me and I was very appreciative.

Last week my husband came home with his permanent visa and I wish to thank you heartily for your share in the happy ending.—*Mrs. E.M.B., New York.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Banning—Rosemary Williams, 1762 N Alessandro
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 13250 Chandler
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Adelyn Thomas, 103 S Friends

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Dan Gunderson, 412 Riggins
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 21 & N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4928 Easton

MONTANA

Billings—Rose Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridger Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 2333 8th ave; Janet Holland 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, 156 High NE
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—*Santurce*—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

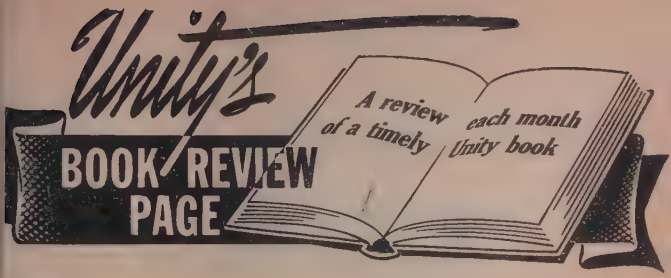
Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschhenenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish, Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Gasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

THANKSGIVING

Let us be thankful this year for the new things,
Never forgetting the old things, the true things.
Let us be glad that the habit of praying
Keeps our feet steady where once they were straying,
Keeps us more patiently trusting, believing,
Opens our channels for constant receiving.

Let us be glad for this firm inner knowing:
All that we need God is ever bestowing.
Let us be thankful this year that these new things
Have taken their place in our life as the true things.

—*Dora Hepner Moitoret*



Teach Us to Pray

BY CHARLES AND CORA FILLMORE

This book by Charles and Cora Fillmore is for everyone who is deeply interested in the study of prayer and its possibilities. It considers prayer from every angle, drawing a sharp contrast between the begging, beseeching prayer and the prayer that brings one into close communion with God.

"Every impulse or desire of the soul for life, love, light," say the authors in the foreword of this book, "is a prayer." "What we need to know above all is that there is a place within our soul where we can consciously meet God and receive a flood of new life into not only our mind but also our body."

Teach Us to Pray defines prayer as "man's steady effort to know God," explaining that "prayer in its highest form means quietly entering the inner chamber of the soul, shutting the door to thoughts of external things, and seeking conscious union with God." It answers the questions "What is true prayer?" and "Why is daily prayer essential?"

(*Teach Us to Pray* is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
	You and Your Child — *French, English*	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00

Greeting Booklets

Challenge of the Dawn — .10	I Wish You Merry Christmas — .10
Christmas Blessing — .10	Life Is Consciousness — .10
Christmas Spirit, The — .10	Merry Christmas to You — .10
Gift Imperishable, The — .10	Mental Equivalent, The — .10
God Bless Your Christmas — .10	Week Before Christmas, The — .10
God Is Blessing You Now — .10	
Holy Bread — .10	

(Any 12 of these booklets $1. Envelope included)

NEWS *from* UNITY

The Conroys Are Back in You

Since September before last when the Conroys first appeared in *You,* the magazine has published two complete serials about this fascinating family—"The Conroys" and "The Conroys' Decision." *You* readers like the Conroys so well that they are asking to hear still more of them, so a new Conroy serial will begin this month in *You* magazine. Entitled "Paul Conroy Makes the Team," it was written by Alma Robison Higbee, as were the other two serials.

In this new serial Paul Conroy is faced with the necessity of helping some boys who are about to become juvenile delinquents; and while he has his hands full with this problem, he almost loses his girl Shelia to a handsome and popular school athlete. The first installment of this story, entitled "A Friend in Need," will appear in the November issue of *You. You* is Unity's Truth magazine for young people thirteen or over, and it is priced at $1 for a year's subscription, twelve issues.

Thanksgiving Inspiration in Weekly Unity

"All of us have some special gift from God that we may or may not have recognized and developed," writes Priscilla May Moore in her article "How Thankful Are You?" which appears in the November 21 issue of *Weekly Unity.* "Gratitude, sincerely expressed," she tells us, "will open to us new avenues of enjoyment and blessing." "If we would increase our blessings, both spiritual and material, we must enjoy them, give thanks for them, and use them in the right way," she admonishes the reader.

You are sure to find in this article special inspiration that will give added meaning to your Thanksgiving observance. *Weekly Unity* regularly offers inspirational articles,

poems, Bible lessons, letters from readers, a column by Lowell Fillmore, and other similarly helpful features. A year's subscription is only $1 and includes fifty-two weekly issues.

November Stories for Boys and Girls

Three stories of special interest to children that appear in this month's *Wee Wisdom* are: "The Best of It," by Olive Rambo Cook; "Bob's Bad Bundle," by Lawrent Lee; and "Great-Grandfather's Wood Duck," by Helen Springer.

"The Best of It" tells about Cissy Brown and her little brother, Tommy, who are left all by themselves on Thanksgiving and are suddenly faced with the task of preparing a Thanksgiving dinner for company.

"Bob's Bad Bundle," the November Spartan story, is about Bob Moore and a cocker spaniel that he befriends. And in "Great-Grandfather's Wood Duck," the duck concerned is a wood duck in more ways than one.

Wee Wisdom, Unity's magazine for boys and girls, offers many regular and special features that will teach children how to apply Truth in their lives to make them happy and to help them get along harmoniously with others. A year's subscription is $2 and includes twelve monthly issues.

"The Best Insurance of All"

Have you ever wished to have Unity's attitude toward insurance explained? In his article "The Best Insurance of All," appearing in this

month's issue of *Good Business,* James A. Decker does this, and answers such questions as "Does one who knows Truth need the kind of protection that insurance provides?"

Mr. Decker's analysis will

cast light on the question of insurance, as he discusses the subject from a Truth viewpoint. His thoughts are sure to be helpful to you in clarifying your individual ideas on

the subject of insurance.

Good Business magazine publishes articles by and about persons who have succeeded in the workaday world by following Christian principles. Its aim is to show that "Christian principles are the best basis for business—the last word in economics." A year's subscription is $1 and includes twelve monthly issues.

Lord's Prayer Record for Christmas

Here is a gift that your family and friends will especially appreciate—"The Lord's Prayer" as read by Charles Fillmore, cofounder of Unity. The reverse side features an organ solo of the song "God Bless You, Everyone," which is used as theme music on the "Unity Viewpoint" radio program. The record is the 10-inch size, plays at 78 rpm, and is made of unbreakable Vinylite.

The Lord's Prayer Record will be a welcome addition to your own record library. It is priced at only $1.50.

Coming Next Month in Unity

If you have ever felt that Christmas has become overcommercialized, you will find special inspiration in the article "A Child Is Born," by Kathleen W. Welch, which will appear in the December issue of UNITY. In her article Mrs. Welch offers several reminders of the meaning of Christmas and what a blessing it can be to us and to any who are receptive.

"Every day, every hour," she tells us, "we have opportunity to give the precious gift of the Christ to another. Per-

haps it is just a friendly smile at a time when a sign of friendliness is sorely needed. Perhaps it is a word of praise and encouragement to one who is feeling depressed and unable to face life. Perhaps it is a word of Truth, uncover-

ing and bringing to the surface the 'imprisoned splendor' and beauty that lie deep in the heart of every man, woman, and child, no matter what the 'appearances' may be."

In selecting gifts we should remember that not all are measured in mometary value, for, according to Mrs. Welch, "the smallest, least expensive gift may be the best. If it has been chosen with love, with a sincere desire to bring happiness, and if it has been blessed in the giving, it will not fail to please and bless both the giver and the receiver."

Be sure to read this article, "A Child Is Born," in next month's issue, for special Christmas inspiration.

For Your Singing at Christmas

One of the most enjoyable parts of Christmas is gathering friends and family around the piano and singing Christmas carols. The hymnbook *Unity Song Selections* contains the words and music for almost all of the familiar carols that we know and love. Among its 309 hymns you will also find music for Thanksgiving, Easter, patriotic holidays, and other special occasions. *Unity Song Selections* is bound in long wearing green Keratol and is priced at $1 a copy. You may obtain yours from your local Unity center or direct from Unity headquarters.

A De Luxe Book for Special Gifts

The Household of Faith by James Dillet Freeman, is ideal as a gift for some special friend. For the beginner, reading this book is the simplest way to discover not only the basic ideas of Truth but the very heart of the teaching. For the advanced student, it offers a complete picture of the Unity movement. For anyone, Truth student or not, it tells a warm and fascinating story of two extraordinary people, Charles and Myrtle Fillmore, who were loved not only as spiritual leaders but as genuine human beings.

In addition to the biographical story text by James Dillet Freeman, *The Household of Faith* includes color photographs of Unity headquarters and grounds, and selected articles by Charles Fillmore that give a clearer picture of the Truth teaching. *The Household of Faith* is bound in rich brown Keratol, lettered in gold leaf, and priced at $5 a copy.

SEVEN $1 BOOKS FOR CHRISTMAS

DOCTOR HOUSTON SPEAKING—*Unity's Newest Book*—Inspiring stories compiled from *Weekly Unity* and telling of the help kindly Doctor Houston gives those who come to him for counsel. By Zelia M. Walters.

BEST-LOVED UNITY POEMS—*Poetry*—This anthology of favorite Unity poems includes many seasonal works for holidays and special occasions as well.

PEACE BEGINS AT HOME—*Self-Improvement*—A book rich with warm, human-interest stories from UNITY magazine telling how others have brought peace into their lives and how we may do the same. By Clara Beranger.

EFFECTUAL PRAYER—*Prayer*—A dependable guide to making prayer effective. Twenty-eight meditations and a thorough explanation of prayer by Frances W. Foulks.

FAVORITE UNITY RADIO TALKS—*Living Today*—Twenty-seven of the most popular scripts used on the "Unity Viewpoint" radio programs. A wide sampling of subjects from everyday life.

GOD IS THE ANSWER—*Happiness*—Fourteen of Dana Gatlin's most helpful articles that will show the reader how to bring more happiness into his life.

THE STORY OF UNITY—*Biography*—James Dillet Freeman tells the story of Charles and Myrtle Fillmore and how they founded the Unity movement. (This is an abridged edition of the de luxe $5 book *The Household of Faith.)*

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT MISSOURI

Prosperity at Christmas

"When I started my Prosperity Bank on December 5, I had no money. But in just a few days a woman paid a bill for $15 that she owed me, and from then on until Christmas I kept receiving from one to five dollars every few days from sources I never expected. At Christmas time it seemed that my gifts were heaven sent, as they were all things I needed very badly."

Following the Prosperity Bank drill is sure to help you realize prosperity, as it did this woman in Maine. The Bank plan also provides an easy way to order UNITY magazine for your friends at Christmas. Fill in and mail the coupon below, receive your Bank, and begin to realize prosperity for yourself.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MO.

Here is my order for three UNITY gift subscriptions for Christmas and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Announcing

A NEW CHRISTMAS GREETING BOOKLET

Just in time for your Christmas giving, here is Unity's new Christmas greeting booklet. Entitled *Merry Christmas to You*, it contains short articles by Ernest C. Wilson appropriate to the season, plus a group of poems by various authors in the true spirit of Christmas. Its charming colored cover bears a photograph of a group of youthful carolers that will warm the hearts of those who receive it.

Christmas Greeting Booklet Assortment

Merry Christmas to You (new)
The Challenge of the Dawn
Christmas Blessing
The Christmas Spirit
The Gift Imperishable
God Bless Your Christmas
God Is Blessing You Now
Holy Bread
I Wish You Merry Christmas
Life Is Consciousness
The Mental Equivalent
The Week before Christmas

Give Unity Greeting Booklets as gifts; send them as cards; slip them under the ribbons of gifts you wrap. These colorful, attractive booklets are inexpensive and require limited reading time, but they carry practical messages that everyone will enjoy and use. Complete with special Christmas envelopes, these greeting booklets come to you ready to be addressed and mailed to your friends. They are priced at 10 cents each, or the complete assortment of 12 for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

ORACLE

"What is God?" the skeptic asks:
The force that moves in homely tasks
To make the heart grow light with doing,
Hope and peace, boundless, renewing,
The love that serves and asks no wage,
The endless, timeless breath of age,
The joy that's found in simple things,
The glowing spirit that ever wings
Its way upward and from the height
Of sun and stars receives new light—
God is all!

"Where is God?" the world inquires:
In the stately sweep of tall church spires,
In the magic stuff of butterfly wings,
In the melody the brown thrush sings,
In the lilting ring of a small child's laughter,
In the warm spring shower and the rainbow after,
In the silver dew on a morning rose,
In the blush of dawn, in lacy snows—
In all of beauty, what'er its span,
And surely in the soul of man
God is found!

—Priscilla Drennen